

A N  
Almanack

For the  
Year of CHRIST,  
1696.

BEING  
*Bissextile or Leap-year.*

---

O X F O R D,  
Printed at the T H E A T E R in  
the Year 1696.

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O X F O R D,  
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the Year 1696.

T H E  
J E W I S H  
Kalendar:

CONTAINING

An Account of their *Feasts*  
and *Fasts*, whether observ'd  
at present, or out of use; with  
their *Sabbaths* and *Proper*  
*Lessons*: Beginning at the 7<sup>th</sup>.  
of the Moon *Sebat*, in the  
Year of the Creation, 5456.  
and continuing to the 27. of  
*Tebeth* 5457. inclusively.

To which is Added an Account  
of the Antiquity, Nature, and  
design of *Tithes*, particularly as  
established by the Law of *Moses*;  
as also of other allowances made  
for the maintenance of the Priests  
by virtue of the said Law.

# CALENDAR:

## CONTAINING

An Account of their Festivals  
and Fasts, whether observed  
at present or out of use with  
their Sabbaths and Passover  
Festivals: Beginning at the  
of the Moon Year in the  
Year of the Creation, 1752,  
and continuing to the 27th of  
Tishri 1757, inclusively.

Which is Added an Account  
of the Antiquity, Name, and  
Design of Yule, particularly as  
established by the Law of Moses;  
as also of other observances made  
by the Israelites of the Law.



TO THE  
Right Reverend Father in GOD

J O H N  
L O R D B I S H O P  
O F  
O X F O R D,  
A N D

President of St. *Mary Magdalen* Coll.

This Discourse  
Concerning the T E N T H S,  
And the maintenance of the P R I E S T S,  
Both before and under the Law,  
As an acknowledgement of His  
L O R D S H I P's constant favours  
and encouragement,

Is humbly dedicated by

ISAAC ABENDANA.

TO THE  
Right Reverend Father in God

OF  
LORD BISHOP

OF  
OXFORD  
AND

President of the University of Oxford

This Discourse  
Concerning the Taxes

And the Burdens of the People  
Both before and under the Law

As an Acknowledgement of His

Lordship's Grace and Favour

and encouragement

is humbly dedicated by

ISAAC ARNDT

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# The REGAL TABLE since the CONQUEST.

William the Conqueror.	<i>Octob.</i> 14.	1066
William Rufus.	<i>Sept.</i> 9.	1087
Henry I.	<i>August</i> 2.	1100
Stephen	<i>Decemb.</i> 2.	1135
Henry II.	<i>Octob.</i> 25.	1154
Richard I.	<i>July</i> 6.	1189
John	<i>April</i> 6.	1199
Henry III.	<i>Octob.</i> 19.	1216
Edward I.	<i>Nov.</i> 16.	1272
Edward II.	<i>July</i> 7.	1307
Edward III.	<i>Jan.</i> 25.	1326
Richard II.	<i>June</i> 21.	1377
Henry IV.	<i>Sept.</i> 29.	1399
Henry V.	<i>March</i> 20.	1412
Henry VI.	<i>Aug.</i> 31.	1422
Edward IV.	<i>March</i> 4.	1460
Edward V.	<i>April</i> 9.	1483
Richard III.	<i>June</i> 22.	1483
Henry VII.	<i>Aug.</i> 22.	1485
Henry VIII.	<i>April</i> 22.	1509
Edward VI.	<i>Jan.</i> 28.	1545
Queen Mary.	<i>July</i> 6.	1553
Queen Elizabeth	<i>Nov.</i> 17.	1558
James I.	<i>March</i> 24.	1602
Charles I.	<i>March</i> 27.	1625
Charles II.	<i>Jan.</i> 30.	1648
James II.	<i>Feb.</i> 6.	1685
K. Will. III. and Q. Mary II.	<i>Feb.</i> 13.	1689

## TERMS and their Returns.

*Hillary-Term begins Jan. 23. ends Febr. 12.*

Esloyn-days.	Except.	Ret. br.	Appe.
<i>Octab. Hill. Jan. 20.</i>	21	22	23
<i>Quind. Hill. Jan. 27.</i>	28	29	30
<i>Craft. Purif. Feb. 3.</i>	4	5	6
<i>Octab. Purif. Feb. 10.</i>	10	11	12

*Easter-Term begins Apr. 29. Ends May 25.*

<i>Quind. Pasch Ap 27.</i>	28	29	29
<i>Tres Pasch. May 4</i>	5	6	7
<i>Mens Pasch. May 11</i>	12	13	14
<i>Quin. Pasch. May 18</i>	19	20	21
<i>Craft. Ascen. May 22.</i>	23	25	25

*Trinity Term begins June 12. ends July 1.*

<i>Craft. Trin. June 8.</i>	9	10	12
<i>Octab. Trin. June 15.</i>	16	17	18
<i>Quind. Trin. June 22</i>	23	24	25
<i>Tres Trin. June 29.</i>	30	30	July 1

*Mich. Term begins Oct 23. ends Nov. 28.*

<i>Tres Mich. Octob. 20.</i>	21	22	23
<i>Mens Mich. Octo. 27</i>	28	29	30
<i>Craft. Anim. Nov. 3.</i>	4	5	6
<i>Craft. Mart. Nov. 12.</i>	13	14	16
<i>Octab. Mart. Nov. 18.</i>	19	20	21
<i>Quind. M. Nov. 25.</i>	26	27	28

Note, that the first and last days of every Term are the first and last days of Appearance.

## Chief Notes of this Year, 1696.

English Acc.			Rom. Acc.
	6	Golden Number	6
	6	Epact	26
	Ⓔ Ⓓ	Dominic. Letter	Ⓐ Ⓖ
February	23	Shrove-Sunday	March 4
April	12	Easter-day	April 22
May	21	Ascension-day	May 31
May	31	Whit-Sunday	June 10
June	7	Trinity-Sunday	June 17
Novemb.	29	Advent-Sunday	Decemb. 2

Note, *The Gregorian or Roman account (since the Reformation 110. years) is always ten days before ours, their eleventh being our first, and our last in every month is their tenth.*

The

**T**HE Solar Year is divided into four Quarters, each of which we call *Tekupha*, that is, Revolution of time: The first of these is called *Tekuphath Nissán*, commencing in *March*, at what time the Sun enters upon *Aries*. The second, which is *Tekuphath Tamúz*, falls out in *June*, when the Sun goes into *Cancer*. The third, which is *Tekuphath Tisrý*, begins in *September*, when the Sun enters upon *Libra*. The last, which is *Tekuphath Tebeth*, falls in *December*, at what time the Sun goes into *Capricorn*. The first *Tekupha*, makes the *Vernal Equinox*. The second, the *Summer Solstice*. The third, the *Autumnal Equinox*. And the last, the *Winter Solstice*.

OUR *Jewish Kalendar* is composed and calculated for this present year 5456. Whereof some Months are already past, it having Commenced from *August* the 31<sup>st</sup>. and being made up by four Months of the ensuing year 5457. With this Supputation falls in the 24<sup>th</sup>. year of the 168. cycle of the Sun. The 3<sup>d</sup>. year of the 288. cycle of the Moon; as also the 3<sup>d</sup>. in the Sabbatical year. This present year consisting of 383. days, is *Annus Embolismus*, consisting of 13. Moons, and contains of 54. Sabbath-days.

# JANUARY hath xxxj days.

*New  
Style.*

1	a	<del>Pen</del> - <del>te</del> - <del>ars</del> -day. F.Q.	8	7	11
2	b	Oct. Steph. [p.9.mor.	8	5	12
3	c	Octab. John.	8	3	13
4	d	Oct. Innocene.	8	2	14
5	e	2 Sund. aft. Christm.	8	1	15
6	f	Epiphany, Twelfth-day	8	0	16
7	g	Julian	7	5	17
8	a	Lucian	7	59	18
9	b	F.m. 36m. p. 6. morn.	7	58	19
10	c	Sun in Aquario	7	57	20
11	d	Hyginus	7	55	21
12	e	1. Sund. aft. Epiph.	7	54	22
13	f	Hillary	7	52	23
14	g	Oxf. & Camb.Term beg.	7	51	24
15	a	Maurus Ab.	7	40	25
16	b	Marcel. B. R. M.	7	49	26
17	c	L. Q. 53m. p. 9. mor.	7	48	27
18	d	Prisca	7	47	28
19	e	2 Sund. aft. Epiph.	7	46	29
20	f	Octab. Hill.	7	44	30
21	g	Agnes	7	43	31
22	a	Vincent	7	41	1 Fe.
23	b	Term begins	7	30	2
24	c	N.m. 39m. p. 5. morn.	7	37	3
25	d	Convers S. Paul.	7	35	4
26	e	3 Sund. aft. Epiph.	7	33	5
27	f	Quind. Hil.	7	29	6
28	g	Carolus magnus	7	27	7
29	a	Valerius	7	25	8
30	b	K. Charles Mart. F.Q.	7	23	9
31	c	[45m. p. 11. morn.	7	21	10



SEBATT 30. . ADAR 30.

7 *Sebatt.* . . . . . A.M. 5456.

8 The elders in *Joshuas* time died.

9

S. 10 Less. *Exod.* 10. to 13. 17.

11

12

13

14

15 New year for plant. trees. Daugh-

16 [ters of *Sion* dance in the fields.

S. 17 Less. *Exod.* 13. 17. to 18.

18

19

20

21

22 [Benjamin, and idol of *Micha*.

23 Fast for the wars betw. *Israel* and

S. 24 Less. *Exod.* 18. to 21.

25

26

27

28 Feast for raising the siege of *Jerus.*

29 [by the *Maccabees*.

30 N. m. *Adar*.

S. 1 N. m. *Adar*. Less. *Exod.* 21. to 25.

2

3

4

5 The 2d. Temple finished by *Ezra*.

6

7 *Moses* died.

B

# FEBRUARY hath xxix days.

*New  
Styl.*

1	d	Bridget.	Fast	7	20	11
2	e	Purif. Candlemas-day.		7	19	12
3	f	Gilbert.	Craft. Purif.	7	17	13
4	g	Agatha		7	15	14
5	a	Doroty.		7	13	15
6	b	Zachary		7	10	16
7	c	Gilbert		7	9	17
8	d	F.m. 10m. p. 2. morn.		7	7	18
9	e	Septuagesima.		7	6	19
10	f	Octab. Purif.	Scholast.	7	4	20
11	g	Sother		7	2	21
12	a	Term ends		7	0	22
13	b	Inaugurat. of K. Wil.		6	58	23
14	c	Valentine		6	56	24
15	d	Faustin		6	53	25
16	e	Sexagesima L. Q. 21m.		6	51	26
		[p. midn				
17	f	Polychron		6	47	27
18	g	Simeon.		6	45	28
19	a	Sabina		6	43	29
20	b	Mildred		6	41	
21	c	N. M. 29m. p. 3. altern.		6	39	1 M.
22	d	Cathedra Pet. Apost.		6	37	2
23	e	Quinquagesima		6	36	3
24	f	Polycarp	Fast	6	36	4
25	f	S. Matthias	Shrove	6	35	5
		[Tuesday				6
26	g	Ash Wednesday		6	33	7
27	a	Carn. Comm. for Hatch.		6	31	8
28	b	F. Q. 43m. p. 3. altern.		6	30	9
29	c	Oswald		6	29	10

ADAR 30.

27. ADAR 29.

- S. 8 | Less. *Exod.* 25. to 27. 20.  
9 | Fast for the dissent. of the 2. schools  
10 |  
11 |  
12 |  
13 | *Nicanor's* day  
14 | Purim the less.  
S. 15 | Less. *Exod.* 27. 20. to 30. 11.  
16 |  
17 |  
18 |  
19 |  
20 |  
21 |  
S. 22 | Less. *Exod.* 30. 11. to 35.  
23 |  
24 |  
25 |  
26 |  
27 | [gainst the Jews  
28 | Feast for abolish. *Antioch* decree a-  
S. 29 | Less. *Exod.* 35. to 38. 21. 2d. Less.  
30 | N. M. 1d. Adar. [de siclis  
1 | N. M. 2d. Adar.  
2 |  
3 |  
4 |  
5 |  
S. 6 | Less. *Exod.* 30. 21. to *Levit.* 1.

# MARCH hath xxxj. days.

New  
Style.

1	D	i S. in Lent. S. David.	6	24	11
2	e	Chad.	6	21	12
3	f	Martine	6	19	13
4	g	Adrian. <i>Ember week</i>	6	17	14
5	a	Eusebius	6	15	15
6	b	Frideline	6	13	16
7	c	Perpetua <i>Fast</i>	6	11	17
8	D	2 S. in L. F.m. 7. aftern.	6	9	18
9	e	Prudence. <i>[Ordin.]</i>	6	7	19
10	f	Sun in Aries	6	5	20
11	g	Alexander.	6	3	21
12	a	Gregory	6	1	22
13	b	Christina	5	59	23
14	c	Peter	5	57	24
15	D	3 Sund. in Lent	5	55	25
16	e	L. Q. 25m. p. 10. morn.	5	53	26
17	f	Patrick	5	51	27
18	g	Edward	5	49	28
19	a	Joseph	5	48	29
20	b	Cuthbert	5	46	30
21	c	Benedict	5	44	31
22	D	Mid-lent Sunday	5	42	1 Ap.
23	e	N.M. 59m. p. midnight	5	41	2
24	f	Agapit <i>Fast</i>	5	40	3
25	g	Annunciat. or Lady-day	5	39	4
26	a	Castor	5	37	5
27	b	Rupert	5	35	6
28	c	Fremond	5	33	7
29	D	5 Sund. in Lent	5	31	8
30	e	F. Q. 29m. p. 9. morn.	5	29	9
31	f	Adelm.	5	27	10

24. ADAR 29.

NISSAN 30.

7

8

9

10

11 Q. Esther's fast falling on Sab. anti-

12 [cipated two days

S. 13 Less Lev. 1. to 6. 2d. Less Rememb.

14 Purim

15 Second day.

16 The walls of Jer. began to be built

17

18

19

S. 20 Less. Levit. 6. to 9. 2d. Less. of the

21 [red heifer, Numb. 19.

22

23

24

25 Anniv. mourning for the daughter

26 [of Jepht.

S. 27 Less. Levit. 9. to 12. 2d. Less. This

28 [Moon

29

1 N. m. Nissan. Aaron sons died.

2 Tekupha. [Tabern. erected

3

4

S. 5 Less. Levit. 12. to 14.

6

7

8

# APRIL hath xxx days.

New  
Style.

1	g	Theodora	5	25	11	
2	a	Richard	5	21	12	
3	b	Ambrosius	5	19	13	
4	c	Oxf. & Cambr. Ter. ends	5	17	14	
5	D	Palm Sunday	5	15	15	
6	e	Sixtus	5	13	16	
7	f	F.M. 10m p. 11 morn.	5	11	17	
8	g	Dionisia	5	9	18	
9	a	Maundy Thursday	5	7	19	
10	b	Good Friday	5	5	20	
11	c	Theodorus	Fast	5	3	21
12	D	Easter day	5	1	22	
13	e	Easter Munday	4	59	23	
14	f	Easter tuesd. L. Q. 31m.	4	57	24	
15	g	Olympia. p. 5. attern.	4	55	25	
16	a	Isidorus	4	53	26	
17	b	Anicet B. R. M.	4	51	27	
18	c	Eleutherius	4	49	28	
19	D	Low Sunday	4	48	29	
20	e	Octab. Pasch.	4	46	30	
21	f	N. M. p. 11. morn.	4	44	1 May	
22	g	Oxf. & Cambr. Term beg.	4	42	2	
23	a	S. George	4	41	3	
24	b	Wilfred	4	40	4	
25	c	St. Mark	4	37	5	
26	D	2 Sund. aft Easter	4	36	6	
27	e	Quind Pasch.	4	34	7	
28	f	Vitalis	4	33	8	
29	g	Term begins. F.Q. 41m.	4	32	9	
30	a	[p. 2. morn.	4	29	10	

- 9  
10 *Miriam* died  
11  
S. 12 Les. *Lev.* 14. to 16. Sabb. the great  
13 Assuerus decr. to destroy the *Jews*  
14 Leaven removed. First-born, fast  
15 Passover. 185000. *Assyrians* slain  
16 Sheaf offering  
17 the 3<sup>d</sup>. day  
18 the 4<sup>th</sup>. day  
S. 19 Sabbath in the Feast.  
20 the 6<sup>th</sup>. day [red sea  
21 the 7<sup>th</sup>. day, when *Israel* passed the  
22 The last day. First week after the  
23 [Sheaf offering  
24  
25  
S. 26 Less. *Levit.* 16. to 19.  
27  
28  
29 2<sup>d</sup>. week att. Sheaf offer. Walls of  
30 N. m. Jyar. [*Jeris.* fell down  
1 N. m. Jyar.  
2  
S. 3 Les. *Levit.* 19. to 21.  
4  
5  
6 3<sup>d</sup>. week after Sheaf offering.  
7 Feast for finish. the walls of *Jerus.*  
8 [by *Exra.*

# MAY hath xxxi. days.

New  
Style.

1	b	Philip & Jacob	4	27	11
2	c	Arhanasius	4	26	12
3	D	3 Su. aft. Easter <i>Invent.</i>	4	24	13
4	e	Tres Pasch. [ <i>Cruc.</i>	4	22	14
5	f	Gothard	4	21	15
6	g	F. m. 45m. p. 11. morn.	4	19	16
7	a	John porta latina	4	18	17
8	b	Appar. S. Mich.	4	17	18
9	c	Gordian	4	16	19
10	D	4 Sund. after Easter	4	15	20
11	e	Mens. Pasch.	4	14	21
12	f	Pancras	4	12	22
13	g	L. Q. 33m. p. 10. aftern.	4	11	23
14	a	Boniface	4	1	24
15	b	Isidore	4	9	25
16	c	Brandon	4	7	26
17	D	Rogation Sunday	4	6	27
18	e	Quinq. Pasch.	4	5	28
19	f	Dunstan.	4	4	29
20	g	N. M. 52m. p. 9. aft. Fast	4	3	30
21	a	<i>Ascension. Holy Church.</i>	4	2	31
22	b	Julian.	4	1	Jun.
23	c	Desiderius	4	0	2
24	D	6 Sund. after Easter	3	50	3
25	e	<i>Term ends</i>	3	58	4
26	f	Beda	3	57	5
27	g	Esther	3	57	6
28	a	<i>Oxf. Ter. ends F. Q. 12m.</i>	3	50	7
29	b	[p. 8. aftern.]	3	46	8
30	c	Felix. [Fast]	3	56	9
31	D	Whit-Sunday	3	55	10



- 9  
S. 10 Less *Levit.* 21. to 25. *Ely* died.  
11 *Alcimus* plag. for endeav. to pull the  
12 [walls of the Temp. down  
13 4. Week after Sheaf offering.  
14 The second Passover  
15  
16 [the tower of *Cesarea*  
S. 17 Less. *Lev.* 25. to 26. Feast for taking  
18 33. day after Sheaf offer. Feast.  
19  
20 5 Week after Sheaf offering  
21 2d. term for tithing herd and flock  
22  
23 Feast for surrend. of *Gaza* to *Simon*  
S. 24 Less. *Levit.* 26. 3. to *Numb.* 1.  
25  
26  
27 6 Weeks after Sh. offer.  
28 Feast for a gr. deliverance from the  
29 *Samuel* the Proph. died. [*Grecians*  
1 N. m. Sivan  
S. 2 Less. *Numb.* 1. to 4. 21.  
3  
4  
5 7 Weeks compleat aft. Sheaf offer.  
6 Pentecost, on this day the law was  
7 The second day [given  
8  
S. 9 Less. *Num.* 4. 21. to 8. [Temple  
10 *Baruch* restores the vessels to the

# JUNE hath xxx days.

New  
Style.

1	e	Nicomed.	3	55	11
2	f	Marc. & Peter	3	54	12
3	g	Erasmus. <i>Ember week.</i>	3	54	13
4	a	Petrocius	3	54	14
5	b	F. m. 4 <sup>m</sup> . p. 9. morn.	3	54	15
6	c	Claudius. <i>Fast</i>	3	53	16
7	D	Trinity Sunday	3	53	17
8	e	Craft. Trinit.	3	53	18
9	f	Trans. S. Edmond	3	52	19
10	g	<i>Oxf. beg.</i> Sun in canc.	3	52	20
11	a	St. Barnabas Apost.	3	52	21
12	b	<i>Ter. beg.</i> L. Q. p. 2. morn.	3	52	22
13	c	Claudius.	3	52	23
14	D	1 Sund. aft. Trin.	3	53	24
15	e	Vitus	3	53	25
16	f	Tr. Richard	3	53	26
17	g	Botolph	3	54	27
18	a	Marcelina	3	54	28
19	b	N. m. 3 <sup>m</sup> . p. 10. morn.	3	54	29
20	c	Tr. Edward K.	3	54	30
21	D	2 Sund. aft. Trin.	3	54	1 July
22	e	S. Alban	3	56	2
23	f	Etheldred <i>Fast</i>	3	56	3
24	g	S. J. Bapt. <i>Midsum. day</i>	3	57	4
25	a	Trans. Joy.	3	58	5
26	b	John & Paul.	3	58	6
27	c	F. Q. aft. mid-night <i>Fast</i>	3	59	7
28	D	3 Sund. aft. Trin.	4	6	8
29	e	St. Peter Apost.	4	1	9
30	f	Commen. Pauli	4	1	10

11

12

13

14

15

S. 16 Less. Numb. 8. to 13.

17

18

19

20

21

22 Fast for the intermission of bring.

S. 23 Less. Num. 13. to 16. [first fruits

24 Fast for murd. 3. eminent Doctors

25 Feast, the *Egyptians* baffled before

26 [Alexander

27 Fast for R. Hanina being burnt with

28 [the book of the Law

29 Spies sent by Mos. to view the land

S. 30 N.m. Tamuz. Less. Num. 16. to 19.

1 N.m. Tamuz.

2

3 Sun and Moon stood still at the

4 [word of Joshua

5 Ezek. saw his first vision. Tekupha

6

S. 7 Less. Numb. 19. to 22. 1.

8

9

10

# JULY hath xxxj days.

New  
Style.

1	g	Theobaldus	4	1	11
2	a	Vist. Mary	+	2	12
3	b	Tr. S. Thomas	4	3	13
4	c	F. M. 56m. p. 6. aftern.	4	4	14
5	D	4 S. aft. Tr. <i>Camb. Comm.</i>	4	6	15
6	e	Tranquilus	4	7	16
7	f	<i>Commenc. Tuesd.</i>	4	8	17
8	g	Cyril	4	9	18
9	a	<i>Cambr. Term ends</i>	4	10	19
10	b	<b>OXFORD ACT</b>	4	11	20
11	c	L. Q. 54m. p. 7. morn.	3	12	21
12	D	5 Sund. aft. Trin.	+	14	22
13	e	Henricus	4	16	23
14	f	Bonavent.	4	17	24
15	g	S. Swithin	4	18	25
16	a	Osmund	+	19	26
17	b	Kenelm	4	21	27
18	c	N. M. 52m. p. 11. aftern.	4	23	28
19	D	6 S. aft. Tr. <i>Dog da. beg.</i>	+	25	29
20	e	Margareth.	4	26	30
21	f	Daniel	4	28	31
22	g	Mary Magd.	4	30	1 <i>Aug.</i>
23	a	Apolline	+	32	2
24	b	Christina.	Fast	+	34 3
25	c	<b>St. James Apost.</b>	4	35	4
26	D	7 Sund. after Trin.	4	37	5
27	e	F. Q. 56m. p. 2. morn.	+	38	6
28	f	Felix & Faust.	+	39	7
29	g	Beatrix	4	40	8
30	a	Abdon	4	42	9
31	b	German	4	43	10

T A M U Z 29.

A B 30.

11

12

13

S. 14 Less. *Numb.* 22. 2. to 25. 10.

15

16

17 Fast for the destruction of *Jerusal.*

18

19

20

S. 21 Less. *Numb.* 23. 10. to 30. 2.

22

23

24

25

26

27

S. 28 Less. *Numb.* 30. 2. to *Deut.* 1.

29

1 N.m. *Ab. Aaron* died. *Ezra* and his  
2 [company came to *Jerus.*

3

4

5

S. 6 Less. *Deut.* 1. to 3. 23.

7

8

9 Fast for the destruct. of the temple

10

11

12

C

# August hath xxxi. days.

New  
Style.

1	c	Lammas day	4	44	11
2	D	8 Sund. after Trin.	4	45	12
3	e	F. m. 33m. p. 1. morn.	4	47	13
4	f	Stephen	4	49	14
5	g	Oswaldus K. M.	4	51	15
6	a	Transf. Christi	4	53	16
7	b	Name of Jesus.	4	55	17
8	c	Cyriacus M.	4	57	18
9	D	9 Sun. aft. Trin. L Q	4	59	19
10	e	Laurence [p.2. aftern.	5	1	20
11	f	Gilbert	5	3	21
12	g	Clare V.	5	4	22
13	a	Hippolia M.	5	6	23
14	b	Eusebius	5	8	24
15	c	Assump. Virg.	5	10	25
16	D	10 Sund. after Trin.	5	11	26
17	e	N. M. 10m. p. 3. aftern.	5	13	27
18	f	Agapitus	5	15	28
19	g	Magnus B. M.	5	17	29
20	a	Lewis B. C.	5	19	30
21	b	Bernard	5	21	31
22	c	Zacheus	5	23	1 Sep.
23	D	11 Sund. after Trin.	5	25	2
24	e	St. Barthol. Ap.	5	27	3
25	f	F. Q. 15m. p. 4. aftern.	5	29	4
26	g	Zepherinus B. R.	5	31	5
27	a	Dog days end	5	33	6
28	b	Augustin B. C.	5	35	7
29	c	Joh. behead.	5	36	8
30	D	12 Sund. aft. Trin.	5	38	9
31	e	Paulinus.	5	40	10

AB 30.

ELUL 29.

- S. 13 Less. *Deut.* 3. 23. to 7. 12.  
14  
15 Wood-offering.  
16  
17  
18 The lamp of the Temple extin-  
19 [guished in *Ahazs* time.  
S. 20 Less. *Deut.* 7. 12. to 11. 26.  
21  
22  
23  
24  
25  
26  
S. 27 Less. *Deut.* 11. 26. to 16. 18.  
28  
29  
30 N m. *Elul*  
1 N. m. *Elul*  
2 The 40. days of supplication begins  
3  
S. 4 Less *Deut.* 16. 18. to 21. 10. The  
5 [walls of *Jerus.* began to be built.  
6  
7  
8 Those men who raised the evil rep.  
9 [of the land died by the plag.  
10  
S. 11 Less. *Deut.* 21. 10. to 26.  
12  
13

# SEPTEMBER hath xxx. days.

*New  
Style.*

1	f	Giles Ab. F.M. 21m.p.	5	42	11
2	g	Antoninus. [9.morn.	5	45	12
3	a	S. Gregory	5	47	13
4	b	Transf. Cuthbert	5	49	14
5	c	Bertine Ab. C.	5	51	15
6	D	13 Sund. aft. Trin.	5	53	16
7	e	Queen Eliz. Nativ.	5	55	17
8	f	L. Q. 17m. p. 5. morn.	5	56	18
9	g	[Sturbridge Fair	5	58	19
10	a	Prothus & Hipol.	6	2	20
11	b	Martian. Sun in libra.	6	4	21
12	c	Maurice	6	6	22
13	D	14 Sund. aft. Trin.	6	7	23
14	e	Holy Cross	6	8	24
15	f	Nicomede	6	9	25
16	g	N.M. 46m. p. 5. morn.	6	11	26
17	a	[Ember week.	6	13	27
18	b	Victor & Corona.	6	15	28
19	c	Januarius Fast	6	17	29
20	D	15 Sund. aft. Tri. Ordin.	6	19	30
21	e	St. Matth. Ap.	6	21	1 Oct.
22	f	Maurice	6	23	2
23	g	Tecla V.	6	25	3
24	a	F. Q. 29m. p. 3. morn.	6	27	4
25	b	Firmine B. M.	6	29	5
26	c	Cyprian A B.	6	31	6
27	D	16 Sund. aft. Trin.	6	33	7
28	e	Exuperias	6	35	8
29	f	S. Michael Arch.	6	36	9
30	g	F. m. 52m. p. 5. aftern.	6	37	10



14

15

16

17

S 18 Less. *Deut.* 26. to 29. 10.

19

20

21

22

23

24

S. 25 Less. *Deut.* 29. 10. to 32.

26

27

28

29 3<sup>d</sup>. term for tithing herd and flock1 N.m. *Tisry*. N. years day. A.M. 5457

2 Second day

S. 3 Less. *Deut.* 32. to 33.4 Fast for the murd. of *Gedal*. The 10.

5 [penitential days begin

6

7 [14. days. Tekupha.

8 Dedicat. of *Solom.* temple lasting9 This day Mos. brought the 2<sup>d</sup>. tabl.

S. 10 The day of Expiat. when the Sabb.

11 [years and *Jubilee* began

12

13

14

# OCTOBER hath xxxj days.

				New Style.
1	a	Remigius B.	6 40	11
2	b	Thom. Heref. B.	6 43	12
3	c	Candidus M.	6 45	13
4	D	17 Sun. aft. Trin.	6 47	14
5	e	Apollinaris	6 49	15
6	f	Octab. Mich.	6 51	16
7	g	L. Q. 23 <sup>m</sup> . p. 9. aftern	6 53	17
8	a	Pelagius	6 55	18
9	b	[Proct. chof. in <i>Camb.</i>	6 57	19
10	c	<i>Oxf. &amp; Camb. Term beg.</i>	6 59	20
11	D	18 Sund. aft. Trin.	7 1	21
12	e	Nicasius	7 3	22
13	f	Quind. Mich.	7 5	23
14	g	Wulfran B. C.	7 7	24
15	a	N. M. 36 <sup>m</sup> . p. 11. aftern.	7 9	25
16	b	Mich. in monte	7 11	26
17	c	Etheldred V.	7 13	27
18	D	19 S. aft. Tri. <i>S. Luke</i>	7 15	28
19	e	Ptolomie	7 17	29
20	f	Tres Mich.	7 19	30
21	g	11000. Virgins	7 21	31
22	a	Mary Salome	7 23	1 No.
23	b	<i>T. beg. F. Q. 52<sup>m</sup>. p. noon</i>	7 25	2
24	c	[ <i>Camb. magna Congreg.</i>	7 26	3
25	D	20 S. aft. Tri. <i>Crispin.</i>	7 28	4
26	e	Evaristus	7 29	5
27	f	Menf. Mich. Fast	7 31	6
28	g	<i>Simon &amp; Jude</i>	7 33	7
29	a	Narcissus	7 35	8
30	b	F. m. 30 <sup>m</sup> . p. 4. morn.	7 36	9
31	c	Quintin. Fast	7 37	10

TISRY 30.

HHESVAN 29.

- 15 The feast of Tabernacles  
16 the 2<sup>d</sup>. day  
S. 17 Sabbath in the Feast.  
18 the 4<sup>th</sup>. day  
19 the 5<sup>th</sup>. day  
20 the 6<sup>th</sup>. day  
21 *Hofanna* the Great  
22 The day of holy Assembly  
23 Mirth of the L. Les. *Deu.* 33. to *Gen.* 1  
S. 24 Less. *Gen.* 1. to 6. 8. Sab. in princip.  
25 A great Fast appointed by *Ezra*.  
26  
27  
28  
29  
30 N. m. Hhesvan  
S. 1 N.m. Hhesvan Les. *Gen.* 6. 8. to 12.  
2  
3  
4  
5  
6  
7 Fast for *Zedek.* eyes being put out  
S. 8 Less. *Gen.* 12. to 18.  
9  
10  
11  
12  
13  
14 *Ferob.* proclaims a feast in honour  
S. 15 Less. *Gen.* 18. to 23. [of the Calfs]

# NOVEMBER hath xxx days.

New  
Style.

1	D	23 S. aft. Tri. <b>All Saints</b>	7	39	11
2	e	Ali Souls	7	41	12
3	f	<i>Craft. animarum.</i>	7	43	13
4	g	Vice Chan. chof. <i>Camb.</i>	7	44	14
5	a	<i>Powder Treason</i>	7	46	15
6	b	L. Q. 31m. p. 4. aftern.	7	47	16
7	c	Wilbred A. B.	7	48	17
8	D	22 Sund. aft. Tri.	7	50	18
9	e	Theod. M.	7	51	19
10	f	Martin B. R.	7	53	20
11	g	Martin B. C.	7	54	21
12	a	Paternus	7	55	22
13	b	Bruce	7	57	23
14	c	N. M. 12m. p. 5. aftern.	7	59	24
15	D	23 Sund. aft. Trin.	8	0	25
16	e	S. Edmund	8	1	26
17	f	Hugh B.	8	2	27
18	g	Pelacius	8	3	28
19	a	Elizabeth	8	4	29
20	b	Edmund K M.	8	5	30
21	c	F. Q. 16m. p. 8. aftern.	8	6	1 Dec.
22	D	24 Sund. after Trin.	8	7	2
23	e	Clement	8	8	3
24	f	Chrigoson	8	9	4
25	g	Catherina	8	10	5
26	a	Linus	8	11	6
27	b	Agricola 5 aftern.	8	11	7
28	c	<i>Term ends. F. M. 22m. p.</i>	8	12	8
29	D	Advent Sunday	8	13	9
30	e	<b>St. Andr. Apost.</b>	8	13	10

HESVAN 29.

KISLEV 30.

16

17 *Noah* entred the ark

18

19

20

21

S. 22 *Leff. Gen. 23. to 25. 19.*

23

24

25 Feast for the victory before *Samar.*

26

27 The earth was dried aft. the deluge

28

S. 29 *Leff. Gen. 25. 10. to 28. 10.*

1 N. m. Kislev

2

3

4

5

6 *Herod* died.

S. 7 *Leff. Gen. 28. 10. to 32. 3.*

8

9 The prayers for Rain begins.

10

11

12

13

S. 14 *Leff. Gen. 32. 3. to 37.*

15 *Antioch.* brought an image into the

61 [temple and ordered sacrifice

# DECEMBER hath xxxj days.

New  
Style.

1	f	Longinus	8	14	11
2	g	Candidus	8	15	12
3	a	Lucius K.	8	16	13
4	b	Barbara V. M.	8	17	14
5	c	Sabba V.	8	18	15
6	D	2 Sund. in Adv. L. Q.	8	18	16
7	e	Ambrose [about noon	8	18	17
8	f	Concep. V. Mary.	8	18	18
9	g	Cyprian A. B.	8	18	19
10	a	Sun in Capricornio	8	18	20
11	b	<i>Shortest day</i>	8	18	21
12	c	Paulus B. C.	8	18	22
13	D	3 Sund. in Adv. Lucy	8	18	23
14	e	N. M. 4. p. 8. morn.	8	18	24
15	f	Valery	8	18	25
16	g	O <i>Sapientia</i> Emb. week.	8	18	26
17	a	Oxf. & Camb. Ter. ends.	8	18	27
18	b	Christopher	8	18	28
19	c	Venesia. Fast	8	18	29
20	D	4. Sund. in Adv. Ordin.	8	17	30
21	e	St. Tho. Apost. F. Q.	8	17	31
22	f	[49m. p. 3. morn.	8	17	1 Jan.
23	g	Victoria V.	8	17	2
24	a	40. Virgins Fast	8	17	3
25	b	Christm. = day	8	16	4
26	c	St. Stephen.	8	15	5
27	D	S. Joh. Evangelist	8	14	6
28	e	Innocents. F. M. 8. morn.	8	13	7
29	f	Thomas Becket A. B.	8	11	8
30	g	David	8	10	9
31	a	Sylvester B.	8	9	10

17 Fast proclaimed by the elders in K.

18 [Jeh. time

19 [away their strange wives

20 The great assembly by *Ezra* to put

S. 21 Less. *Gen.* 37. to 41.

22

23

24 The foundat. of the 2d. temple laid

25 Dedicat. of the temp. by the *Maccab.*

26

27

S. 28 Less. *Gen.* 41. to 44. 18.

29 *Jehoia.* burn the roll writ. by *Jere.*

30 N. m. *Tebeth.*

1 N. m. *Tebeth.*

2

3

4

S. 5 Less. *Gen.* 44. 18. to 47. 28.

6

7

8 Fast for the translation of the Law

9 [in greek

10 Fast for the first siege of *Jerusalem*

11 Tekupha

S. 12 Less. *Gen.* 47. 28. to *Exod.* 1.

13

14

15

16

17

## The ECLIPSES.

**T**Wo visible Eclipses will happen this Year, and both in the Moon. The first will be on *May* the 6<sup>th</sup>. eleven hours 45. min. at night, digit. 21. 48. and will be a visible and total Eclipse.

The 2<sup>d</sup>. will be on *October* the 30<sup>th</sup>. about four hours 30. min. in the morning digit. 21. This also is a great, visible, and total Eclipse.

There will also be two Eclipses of the Sun, but invisible in our Horizon.

On the 14<sup>th</sup>. of *Decemb.* will happen a famous Conjunction of *Saturn* and *Mars* in 26. degrees of *Capricorn*, and will be famous in its effect also; especially more in the Southern parts of the world, and to all particular persons that are concerned in the degree, wherein the Conjunction is made.

A Breif



A  
BRIEF ACCOUNT  
Of the  
*JEWISH LAWS*  
Concerning  
*TITHES, &c.*

§. 1. **T**Hat God Created the world for the manifestation of His own glory, is a most certain and unquestionable truth. Now this end is most visibly serv'd by the exterior acts of worship and adoration which his creatures are oblig'd to pay as an acknowledgement of his Sovereign Power and Wisdom, and concerning which he hath been pleas'd from time to time to make sufficient Revelation to mankind; particularly the Patriarchs, and other holy persons of old. And forasmuch as the said worship could not be supported without a special designation of the place wherein it was to be celebrated, and of the persons who were to perform the sacred offices: he took abundant care to signify his pleasure, with respect to both the one and the other. As to the persons, who  
D were

were to attend on his service in the publick administration thereof, (which my present design obliges me chiefly to consider) 'tis plain that he ever expressed a tender concern for them, and therefore made ample provision for their support and maintenance: and as this was various according to the different declarations of his will in that behalf; so that which most universally obtain'd, and was of the earliest institution, was the appropriation of Tithes to that sacred use. Concerning which I shall endeavour to give a short account as to their origine, nature, and design, particularly with reference to our Nation; taking in such incidental matters, as the nature of the subject shall require, and my designed brevity shall permit.

§. 2. That the custome of paying *Tithes* is of great antiquity, is (I think) allow'd on all hands. We have an early instance of it in the Patriarch *Abraham*, *Gen. 14.* Who, in his return from the slaughter of the four Kings, being met by *Melchisedech* the Priest of the most high God, he gave him the tenth part, not only of the spoil, but of all his goods. Here *Aben Ezra* is of opinion that *Melchisedech* paid Tithes to *Abraham*, for which he seems to have some countenance from the Text, *ver. 20.* compar'd with the 18. and 19. *verses*, because

cause *he that gave the tenth part of all*, seems to be the same with him that had blessed *Abraham*, and that was *Melchisedech*. But the rest of our Doctors do universally agree, and with better reason conclude, that the said Patriarch paid Tithes to *Melchisedech*, in consideration of the character which he bore, viz. on account of his being *the Priest of the most high God*. In answer therefore to *Aben Ezra's* pretences it may be sufficient to observe, that 'tis no unusual form of speech in Scripture to refer the pronoun demonstrative to the more remote substantive, and not to the immediately preceding. As plainly appears from 2 Sam. 13. ch. 37. ver. *But Absalom fled and went to Talmai the son of Ammihud King of Geshur; and mourned for his son every day.* Now we might as well from these words infer, that *Absalom* mourned for his son, as from the Text before cited, that *Melchisedech* paid tithes to *Abraham*. But the foregoing part of the history does necessarily determine us to refer these words here to *David*, so that the meaning will be that *David* mourned for his son, i. e. *Amnon* whom *Absalom* had caused to be barbarously slain, ver. 29. That the custom of paying Tithes did also obtain in the days of the Patriarch *Isaac*, our Doctors infer from that passage, Gen. 27. ver. 12. *Isaac sowed in*

that land, (i. e. Gerar) and received in the same year an hundred fold, or an hundred measures, as our ancient writers interpret the words, and declare that he measured what he had reaped in order to pay the tenths. The words of Jacob, Gen. 28. do likewise evince the certainty of our position, concerning the antiquity of paying Tithes: *Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on; so that I come again to my father's house in peace: then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee.* This vow God reminded him of in his return from Padan-Aram, Gen. 31. 13. ver. *I am the God of Bethel where thou anointedst the pillar, and where thou vowedst a vow unto me; and that Jacob did perform fully his vow no question can reasonably be made; for Gen. 35. v. 14. we find, that he set up a pillar in the place where he talked with God, even a pillar of stone; and poured a drink-offering thereon, and poured oyl thereon.* Where, tho' the text does not expressly mention the payment of the tenths, which was part of his vow, yet as it was not consistent with his piety to omit that, so Rabbi Solomon Jarchi and

and *Aben Ezra* do positively say, that he did fulfill that part also, in their explications of the Chapter last cited. And with them *Josephus* agrees: for having given an account of this whole affair, pursuant to the Scripture history of it, he says expressly that *Jacob perform'd his vow upon his return to Bethel offering the tenths of all his goods*; in the 1st. book of his Jewish Antiquities, Chap. 19. A further argument in confirmation of the antiquity of this practice, we meet withall in the person of *Job*, (who by consent of all Chronologers lived long before the days of *Moses*;) which appears as from other places, so particularly from the 31st. ch. of his book, 28. v. *If my land cry against me; or that the furrows thereof likewise complain.* Which passage our ancient Doctors put this interpretation upon: if the turrows complain that *I have not brought out my tithes, as was meet.* By what we have hitherto advanced, it appears, that the custom of paying *Tithes* prevail'd in the world before the Law was given by *Moses*, and consequently doth not ow its origine to that positive Institution. Here then a material question doth arise, viz. whence the said custom had its beginning; or by what authority it was first established?

§. 3. Some are of opinion that it ow'd its rise to humane appointment, because of

the evidence every where to be met with in prophane history of the early and universal practice of it among all nations, to whom it does not appear that God communicated the knowledge of his will in that behalf. And hence they say it became part of the positive Law of *Moses*, which, not only in this particular, but also in most, if not all, the other precepts and usages enjoin'd by it, was, if these men may be credited, drawn up perfectly in compliance with the commonly received rites and practices of the *Heathens*. But this opinion is by no means to be allowed, much less the use that is made of it. For since it is granted (as by what we have already said, it necessarily must) that the *Patriarchs* did pay *Tithes*, it is wholly improbable that they did so in pursuance of the received usages of their times. I shall therefore endeavour to settle the true opinion as to the question in hand, which will be a sufficient confutation of the contrary pretences. It is most probable that the practice of paying *Tithes* did owe its origine to divine appointment, and that God Almighty among other communications of his will to the *Patriarchs*, with whom he frequently and familiarly conversed, thought fit to oblige them to the said practice; otherwise no tolerable account can be given why the fourth or fifth, or

or any other portion might not as well have been set apart for that sacred use to which the *tents* were applyed ; as we shall by and by more fully demonstrate. At present suffice it to observe in confirmation of our assertion, that God vouchsafed to deliver several precepts to the *Patriarchs* (which afterwards became part of the Law of *Moses*, which yet we have no particular account of in the sacred history, as to the time when, or occasion upon which they were delivered. We find that *Noah* sacrificed, and that he pleased God in the performance of that duty ; surely it will not be pretended that he did this in compliance with the practice of the Heathens, there being then none left alive whom he could imitate therein, and therefore we may safely conclude, that his sacrificing was an effect of God's immediate inspiration, tho' we do not meet with any antecedent command importing any such thing. Again, God himself testifies of *Abraham* that he had received some laws from him, and had lived conformably to them : *Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws, Gen. 26. ver. 5.* What this *charge*, these *laws*, or *commandments* were, we do not find any where distinctly specified ; but may justly presume they were of great importance to  
the

the conduct of a religious life; and to think otherwise would be to have unworthy conceptions of the wisdom of their Author. That they were not barely *the seven precepts given to Noah*, we have reason to believe not only on account of the covenant of circumcision which God entered into with *Abraham* himself, but also on account of some laws which were received among the *Patriarchs* long before the time of *Moses*; particularly that which obliged the *brother to marry his brother's relict*, and that of *punishing an adulteress with death*, *Gen. 38. 8. and 24. ver.* Now it being highly probable, that of those divine *Statutes and Laws* which *Abraham* is said to have kept, some, if not the greatest part, related to the worship of the true God, which that *Patriarch* was to teach his children, *Gen. 18. 19.* and which without an agreeable provision for the Ministers employ'd in the performance of it, could not have been supported: it is most consonant to reason to believe, that God gave commandment to *Abraham* to separate the *tenths* for that sacred use, and that in pursuance of the said commandment he not only paid *tithes* himself, but transmitted to his posterity the knowledge of their obligation as in other things, so also in that particular. And this, not to his immediate descendants



descendants only, but likewise to all with  
 whom he conversed: whereby it came to  
 pass that the *Egyptians*, among whom he  
 sojourned, were instructed by him in those  
 things which God had been pleased to com-  
 municate to him the knowledge of. These  
 instructions passing by degrees into other  
 Nations, came at last to be generally re-  
 ceived; only with this difference, that  
 whereas *Abraham* instructed them to whom  
 he first delivered those divine precepts to  
 worship and serve the true God only; they  
 notwithstanding upon the growth and pre-  
 valence of idolatry and polytheism, paid  
 divine service to their idols, and consecra-  
 ted their *tents* for the support of their su-  
 perstitious practices. And therefore to con-  
 clude from that agreement betwixt our rites  
 and usages, and those received among the  
 Heathens, that our Laws were calculated  
 to comply with their corrupt idolatrous  
 customs is to begin at the wrong end: the  
 truth being this, that the Patriarchs taught  
 the world the things which they had re-  
 ceived by divine inspiration, (as our wri-  
 ters generally agree, and *Josephus* does po-  
 sitively determine in the first book of his  
 Jewish Antiquities, chap. 9. not to insist  
 on the testimony of *Eusebius*, and other  
 Christian Fathers in this affair, which yet  
 they ought to have some regard to, against  
 whom

whom we now dispute: ) but that the Heathens corrupted what they had so received to serve the ends of their false worship. Notwithstanding therefore that the Law of *Moses* does in many particulars fall in with the commonly received practices of the Heathens; we are not upon that account to infer, that it was in such particulars derived from those practices, but being enacted by God's immediate authority, did but renew those injunctions, which himself had given to the *Patriarchs*, and which the Heathens had received from them, tho' afterwards, as we have said, by them perverted to their own unwarrantable purposes. And this we shall be the more confirm'd in the belief of, the more we consider the perfection of the said Law, which is a character no way reconcileable to the practices of the *Gentile* world, which were so far from being perfect, that they were not tolerable in the sight of God. Besides, the same Law forbids us to do after or walk in the manners of the Heathens, *Levit.* 20. 23. That is, it forbids us to serve God in their way, or to imitate them in their corruptions, but obliges us to keep to the primitive instructions given to the *Patriarchs*, which the Heathens had most grossly perverted and abused. But if the Law its self was derived from the known practices of

the Heathens, then the meaning of that prohibition will be, that we must not do what the Law strictly enjoyns to be done; and they that can entertain such a notion as that, may be safely let alone to believe what they please. In the mean time every unprejudic'd person may plainly perceive, how injurious to the wisdom of God such an opinion is in its necessary consequences.

§. 4. Having thus endeavoured to answer the question propounded by us, we shall next proceed to enquire, why the *tenth*, and not the *fifth*, *sixth*, or any other part, was assigned for the maintenance of the Ministers of Religion? In answer hereunto I shall not go about to examine all the reasons alledged by the several authors that have handled the point; some whereof pretend, that it was on account of the *tenth number's* being the most perfect of all others, because a compleat number is terminated in it, and takes its beginning from it, and therefore was most fit to be apply'd to the worship of the most high God, who is the beginning and end of all things, for the support of those that were employ'd in his service; others, that the *tenth number* comprizes in it all single numbers, together with their differences, analogies, perfections, and species, as both

*Philo*

*Philo Judæus*, and several of the Heathen Philosophers, particularly those of *Pythagoras's* Schoole have undertaken at large to demonstrate. I shall not, I say go about to examine these reasons; and therefore I shall only observe, that the custom of paying the tenth rather than any other portion could not proceed from humane appointment, because then the obligation to comport with the custom of paying *Tithes*, must arise purely from the nature of the thing, compared with the ends of Religion; whereas no imaginable reason can be given, why the *ninth, eleventh* or *twelfth* part might not as well have answered the said ends, since there doth not appear any natural unfitness in them. And surely 'tis next to impossible, that men should universally agree in their apprehensions of any thing, concerning which no possible reason from the nature of the thing can be assign'd, why they should so agree. And therefore the custom of assigning the *tenth* rather than any other portion, to the uses above specified, must have been of divine appointment, and by what means it came to be so generally received, is abundantly manifest by what we have already advanced; as having proved that the *Patriarchs* receiv'd it by inspiration from God, and communicated it to the Nations with whom they had

had any converse, whereby it stept, by degrees, into universal practice, and was at last by the immediate authority of God, established as a part of the Law of *Moses*. Which Law having been settled by God as the rule of his publick worship and service, and accepted as such by all our Nation: it will be proper next to enquire what provision was made by it for the maintenance of those who were appointed to perform the offices of Religion, what *Tithes* and other dues the said Law empowered the Levites and the Priests to claim, and by whom and upon what accounts the *Tithes* were to be paid. The answer to which enquiry, together with some incidental matters, will fully comprize what I proposed at first to discourse of.

§. 5. As God is the Lord and Sovereign Ruler of the universe, and the Author of all the good things which his creatures enjoy: so hath he an indisputable right to dispose of every thing in it, in such sort as to his wise providence shall seem meet. And forasmuch as he makes agreeable provision for the support of mankind, by affording them food and sustenance: it was no way congruous to his wisdom to leave them unprovided for, whose business it was to attend on his service, when that very

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attendance

attendance debarr'd them from all other employments whereby they might furnish themselves with the necessities and conveniences of life. Whereas therefore, he gave commandment that the Tribe of Levi should have no inheritance among their brethren, no not when our Nation was settled in the promised land which was to be divided by lot: he was pleased to assign his own portion for their maintenance, and *he himself was their inheritance, Deut. 10. 8, 9. verses.* Whereby it came to pass that what was demanded by him as his due, was appropriated to, and set apart for the use of them who ministred in his holy Temple, and attended on the service of the Altar; or in the words of the Text now cited, *who bare the ark of the Covenant of the Lord, who stood before the Lord, to minister unto him, and to bless in his name.* And because that portion, which was so set apart for the use of the Levites and the Priests, was not of one kind only, as we have intimated before, I shall therefore proceed to give a distinct account of it under its several species.

§. 6. Now the first that we shall take notice of was the great oblation, called *Teruma Gedolah*, partly in opposition to another offering of that kind made by the Levites, out of their portion, to the Priests  
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( of which afterwards ) and partly because of its great sanctity, as being the first of the ripe fruits that was separated to a sacred use, and was to be eaten by the Priests and their children only, according to the commandment of the Lord to *Aaron* in that behalf, *Levit. 18. 11. And this is thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.* Hence it appears that none who were not of the Priest's household were allow'd to eat of the *heave-offering* or great oblation; and if any other did eat thereof unwittingly, he was to make restoration of it, with the addition of a fifth part, to the Priest, *Levit. 22. 14. ver. If a man eat of the holy thing unwittingly, then he shall put the fifth part thereof unto it, and shall give it unto the Priest, with the holy thing.* But if any who was not of the Priest's family, did presumptuously eat thereof, he became obnoxious to the judgement of God, according to what is implied in the 16th. ver. of the Chapter last cited, *or suffer them to bear the iniquity of trespass, or lade themselves with the iniquity of trespass, in their eating.* This offering was to be made of all the first-fruits of the earth, pursuant to that

Law, Deut. 18. 4: *The first-fruit of thy corn, of thy wine, and of thy oyl, and the first of the fleece of thy sheep, shalt thou give unto him. i. e. the Priest.* And this was to be done, when the things appointed to be offered, were prepared for present use. Now tho' this law does not determine what proportion of each was to be set apart for this sacred use; yet custom generally prevail'd for the sixtieth part, according to what is said, Ezek. 45. 13. *This is the oblation that ye shall offer, the sixth part of an ephah of an homer of wheat: an homer then containing ten ephah's, the sixth part of an homer is the sixtieth part.* Notwithstanding which, some, out of a principle of liberality, offered the fiftieth, and some the fourtieth part. After this first great oblation thus made, it was not lawful for the owners of the *fruits* before specified, to eat any part of them, or to convert them to any common use.

§. 7. In order therefore to make the use of them lawful, the *Tenths* were to be paid out of the remaining portion; and these were called the first *Tenths*, in opposition to others which shall be hereafter accounted for. Of these is that Law to be understood, Numb. 18. 21. *ver. And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they*



they serve, even the service of the Tabernacle of the congregation. These then were the proper inheritance of the Levites, upon account of those duties which the Law obliged them to perform; such were these following: to assist in the Temple-service at *Jerusalem*, to do the offices of Singers, Porters, &c. which they were bound constantly to do, and that by course, according to that division which King *David* made of them, as well as of the Priests, by lot, whereby their respective offices and employments in their wards were settled and appointed, 1 *Chron.* 25, and 26. Chapters, and to instruct the people in all places, for which purpose they were spread all over the land of Israel. Agreeably to what was said by *Moses* in the blessings of the twelve Tribes; *They, i.e. the sons of Levi, shall teach Jacob thy judgements, and Israel thy Law.* Now the *Tenths* received by them on the account of this ministration, were as fully and properly their right and inheritance, as any other man's estate and goods were his; and therefore they had the entire liberty of disposing of them as their occasions required; they were allow'd to eat them, or to sell them, or to apply them to any other just and warrantable purposes, no other persons having the least claim to, or

propriety in them, any further than we shall immediately declare.

§ 8. Of these *Tithes* so received by the *Levites*, a *tenth part* was to be set apart for the *Priests*, and this was called the *tenth of the tithe*. This was done in pursuance of that Law, *Numb. 18. 26. ver.* *Thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for an inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.* When this was done, the portion that was left to the *Levites* was wholly at their own disposal, and might be freely used, as the common fruits of the earth were, according to what is said in the 30th. ver. of the forecited Chapter, *When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.*

§ 9. Besides the *first Tenths*, was offered also a second oblation called the *second Tenths*, in pursuance of that commandment, *Deut. 14. 22. ver.* *Thou shalt surely tithe all the increase of thy seed, that thy field bringeth forth year by year: i. e. thou shalt tithe again, or a second time all the increase, &c.* For that this tithing here spoken of cannot be appli'd to the first tithing, (which we

we have accounted for, §. 7.) is plain, because these *second Tithes* were to be eaten in *Jerusalem*, where the owners of them might rejoyce before the Lord, and have an opportunity of shewing kindness to, and of exerting their liberality towards the poor and indigent: whereas the first might be eaten in any other place as well as that. Nay, so strictly were they enjoyn'd to be eaten only in the place which *the Lord should choose to place his name there*, that if by reason of any one's distance from thence, he could not bring his *tenths in specie*, he was obliged to give money as an equivalent for them, as appears from the 24. and 25. verses of the Chapter above cited; where it is to be observed, that if the party so excused did keep his *Tithes* in his own hand, and apply them to his own immediate use, he was obliged to add to the value of them a *fifth part*, by virtue of that Law, *Levit. 27. 31st. ver. If a man will at all redeem ought of his Tithes, he shall add thereto a fifth part thereof*; but if he sold them he was to return the money, which he receiv'd as the price of them, to *Jerusalem*, without any obligation to add anything thereto. Whereas the Levites were to receive the *first Tenths* in the respective places where they were due, and to dispose of them as of their own proper goods; and therefore these must of necessity

necessity be distinguish'd from those. There is yet another sort of *Tithes*, commonly called the *Tenths for the poor*, or the *poor man's Tithe*, and were set apart every third and sixth year, *i. e.* twice within the compass of the *Sabbatical year*, pursuant to that commandment in the Law, *Deuteron. 14. 28, 29. verses.* *At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates. And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat, and be satisfied.* Now forasmuch as these *Tithes* were set apart (as the Law enjoins) every third year, and have a different denomination from both the first and second *Tithes*: this hath given occasion to some of our Authors to conclude they were of a distinct species, and that every third year the *second Tenths* were paid as these were. So *Josephus* seems to determine in the fourth book of his *Jewish Antiquities*, Chapter 8. *Besides the two sorts of Tithes which those of our Nation were obliged to pay every year, a third was to be bestowed every third year, which last was distributed amongst the indigent widows, and the fatherless.* And in the same sense these words of *Tobit* in the first Chapter of his book, *verses 7. 8.*  
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may be understood: *The first tenth part of all increase I gave to the sons of Aaron, who ministred at Jerusalem: another tenth part I sold away, and went, and spent it every year at Jerusalem. And the third I gave to them to whom it was meet.* Yet notwithstanding these authorities, the generality of our Doctors do agree, that the *Tithes* for the poor were not of a different species, but only of a different denomination, from the *second Tithes*; and that because every third year wherein the former were paid, the latter were omitted. Which is a sufficient argument that these were one and the same sort of *Tithes*, only differently apply'd, the one for an holy banquet or love feast in *Jerusalem*, the other purely for the support of the needy. And thus *Aben-Ezra* resolves in his commentary upon the Text before cited, *Deut. 14. 28.* ver. *At the end of those years, &c.* This, saith he, is the third tenth; for the second tithes were not set apart in the third year.

§. 10. We have hitherto spoken only of the *Tithes* that were paid of the fruits of the earth; besides these were paid also *Tithes* of cattel, pursuant to that commandment, *Levit. 27. 32.* ver. *And concerning the tithe of the herd, and of the flock, even of whatsoever passeth under the rod; the tenth shall be holy unto the Lord.* These *Tithes* were sent

sent to *Jerusalem*, and offered in sacrifice : and after the Priests and Levites had had their portions of the said sacrifice, ( which the Law assign'd peculiarly for their use ) the owners might eat the remaining part. But if the beast brought to be sacrificed did appear to have any blemish, it was not to be offered : The owner might dispose of it to his own use. Having thus accounted for the several kinds of *Tithes*, enjoin'd in the Law ; I shall only add a general remark or two pertinent to the matter in hand, and shall then proceed to give an account of what other allowances were made for the maintenance of the Priests and Levites.

§. II. At the end of every third year the custom was for every man that paid *Tithes* to make his appearance at *Jerusalem*, and solemnly to declare before the Lord, *that he had paid his tithes to the Levites according to the Law*. This was afterwards abolished by *Rabbi Jochanan* the high Priest for the following reason. Upon a review of the people in their return from the Babylonian captivity, *Ezra* the Priest found none of the sons of *Levi* among them ; so that he was forced to send to *Iddo* to provide some ministers to do the service of the Temple, *Ezra* 8. 15. 16. verses. Upon this occasion *Ezra* (as the common tradi-  
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tion is) ordered that *Tithes* should no longer be paid to the *Levites*, but appointed the Priests to receive them. Which being so decreed, no man could appear to make his Confession in *Jerusalem*, that he had paid all his *Tithes* to the *Levites*, since by the aforesaid decree of *Ezra*, they were disabled from taking any *Tithes* at all.

§. 12. Another remark is this, that out of those *Tithes* which were properly the portion of the *Levites*, the Priests were to separate a *tenth part*, which was holy upon that account; and by reason of its sanctity was to be eaten before the Lord, and was not to be apply'd to any other promiscuous or common use.

§. 13. Be it further observed, that it was not lawful to eat, or sell, or otherwise to dispose of any thing that was tithable before the *Tenths* were set apart, and duly paid. Insomuch, that if any man offered any such tithable fruits to sale, he was obliged to acquaint the buyer that the *tithes* were not paid. And in this case the buyer was bound to separate both the great *Teruma* or oblation, because that was holy to the Lord, and to pay the *Tithes* to the *Levites*. And whereas in process of time, great negligence and corruption did prevail in the matter of *Tithes*, whosoever bought any thing of a person whom he had reason to suspect

suspect for not having paid his *tenth*s, he was obliged to separate the great *Teruma* before he could eat or convert to his own use any thing so bought and sold. But he was under no obligation to pay the *tenth* to the *Levites*, or to the *poor*, because the thing being dubious, they that had any pretensions to the *Tithes*, were bound to make out the justice of their claim; but the buyer was not obliged to signify his doubts in the matter. And whereas on account of the aforesaid negligence and corruption it became doubtful whether several things were tithable or no: the *Sanhedrin* decreed, that in such doubtful things, commonly called *Demai*, the *Teruma* or great oblation should be set apart, tho' neither the *first* nor *poor man's tithes* were paid; the reason why the obligation was more strict in the first than in the other two, being this, that the *Teruma*, as we intimated before, was holy to the Lord, and therefore was to be separated from things of common use; and by consequence whosoever neglected to make such separation, was lyable to the wrath and vengeance of Almighty God.

§ 14. Having proceeded thus far in our design, we shall now go on further, to account for the several dues paid, and allowances appointed for the Ministers of Religion, by virtue of the Laws established by the



the authority of God himself in that behalf. Which allowances if duly considered, will be a sufficient argument of the divine love and goodness towards those who are employed in his service, and instruct his people in the duties which he requires at their hands; otherwise he would not have made such ample provision for them, nor have commanded his people so strictly to render to them whatsoever he had made their due, and declar'd to be their right; much less would he have so often signifi'd that any wrong done to them is an injury offered to himself. Now the allowances made to the Priests were of twenty four several kinds; (including the *Tithes* already accounted for) whereof all were made to them, on account of their ministration in the Temple, and some were to be there disposed of by them, and no where else, either within the walls of *Jerusalem*, or any other part of the land of *Israel*; and these were eight in all. Others were of that nature, that notwithstanding they were brought into the Temple, as well as the former, yet might they be carried out of the Temple, but so as to be eaten or otherwise disposed of within the walls of *Jerusalem*; these were five. Again, other allowances there were which could not be enjoyed but only in the land of *Israel*, and to

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which the Priests had no right when out of the said land; and these were likewise five. Moreover, other dues were appointed, to which the said Priests had just pretensions, whether in the land of promise or elsewhere; and these were also five. There was yet one further remaining, which became due on account of the service performed in the Temple, but we have not join'd it with the eight above mentioned, for a reason we shall give when we come to the consideration of particulars. All these gifts and allowances God Almighty was pleased to settle on the Priests by an everlasting covenant; as fully appears from Numb. 18. 19. ver. *All the heave-offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee (i. e. Aaron) and thy sons, and thy daughters with thee, by a statute for ever: it is a covenant of salt for ever, before the Lord, unto thee, and to thy seed with thee.* Where, by the covenant of salt is to be understood a Law of eternal obligation; that like as salt doth preserve bodies from decay and corruption, so the covenant here entred into with Aaron and his posterity, should be inviolably kept without any change or alteration. This being premis'd in general, I shall now proceed to the particulars in order as they have been reckon'd up, and shall first account

count for those which were not to be dispos'd of but only in the Temple.

§. 15. Now the first of these allowances made to the Priests, was the flesh of the expiatory sacrifice or offering for sin, which was to be a female from among the sheep or the goats, or else a towl according to the Law, *Levit. 5. 6, 7. ver. And he shall bring his trespass offering unto the Lord, for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering. And this being holy to the Lord was the Priests portion, and was by him to be eaten (without which is no expiation) in the court of the Tabernacle of the congregation, Levit. 6. 26. ver.* Now this Sacrifice took place only in those sins (of ignorance) which when wilfully and presumptuously committed, made the transgressor lyable to be cut off from his people. The second allowance to the Priests was the flesh of the trespass-offering, which was of a ram without blemish out of the flock, and was offered in behalf of him who had contracted guilt by doing something contrary to the Law, notwithstanding he either knew not of its being so contrary, or at least was doubtful whether it were so or not. And this pursuant to the Law, *Levit. 5. 18. ver.* The third was the sacrifice of peace-offering, which I shall

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barely name, since 'tis not necessary to say any more concerning it, than what is plainly delivered in the Law, *Levit. 10. 12, 13, 14, 15. verses.* The fourth was the Sheave-offering, which was yearly made out of the first-fruits at the feast of the Paslover, and was waved before the Lord, *Levit. 23. 10, 11, 12, 13. verses.* The fifth was the remnant of every meat-offering, that was offered to the Lord, pursuant to that commandment, *Levit. 2. 3. ver.* The sixth was the two Loaves made of the first fruits, which were to be waved, and, with the other proper Sacrifices, to be offered by the Priest, at the feast of Pentecost, *Levit. 23. 20. ver.* The seventh was the Shew-bread, which was prepared every week, being twelve loaves, and was set continually before the Lord, every Sabbath, *Levit. 24. 9. ver.* The eighth was the oyl made use of, and the sin-offering that was offered, in the purification of a Leper, *Levit. 14. 13. ver.* All these gifts and allowances made to the Priests had the highest degrees of sanctity, and were styled *holy to the Lord*, (as appears from the respective texts which we have cited;) and upon that account were to be eaten in the Temple, (as we said before) and that only by the Priests and the males in their Families.

§. 16. The five gifts which we said were due to the Priest, and were to be eaten within the walls of *Jerusalem*, are these that follow, *viz.* First, The weave-breast, and the heave-shoulder of the sacrifices of peace-offerings, *Levit. 7. 34. ver.* Second, The residue of the sacrifice of thanksgiving, which was to be eaten the same day on which it was offered, and nothing of it was to remain until the morning of the next day, *Levit. 7. 14. ver.* Third, the remainder of the Sacrifice which was offered on occasion of any man or woman's vowing to become a *Nazarite*, by separating themselves to the Lord, *Numb. 6. 20. v.* Fourth, The flesh of the firstlings of Cattel, as of Cows, Sheep, and Goats, when offered in Sacrifice, the said firstlings being holy, *Numb. 18. 18. ver.* All these four gifts pertained to the Priests, but so as that they might be eaten of, by their whole family, whether males or females, their servants not excepted. Fifth, The first fruits which were to be brought to *Jerusalem* with great solemnity, and with a particular confession consecrated to the Lord, *Deut. 26. 4. ver.* Now these first fruits were to be of those several species, for which the promised Land was eminent, *viz.* wheat, and barley, and vines, and figg-trees, and pomegranates, and oyl-olive, and honey, as they are enumerated

merated *Dent. 8. 8. ver.* These were to be brought to *Jerusalem* at the feast of Pentecost, and were to be divided among the Priests, whose lot it was to minister in the service of the Temple for that week. They were of the same nature with the *Teruma Gedolah*; inasmuch that if any who was not of the family of the Priests did presume to eat of them, he was lyable to the punishment of being cut off from his people.

§. 17. The next five gifts or allowances made to the Priests, were such as might be eaten or disposed of in any part of the land of *Israel*, and were these that follow: First, The *Teruma Gedolah*, of which we have already given so particular an account that it will not be necessary to add any thing further concerning it. Second, the tenth of the *Tithes* which were paid by the Levites to the Priests; and this we have also accounted for before. Third, the heave-offering of the first of the dough, which was to be offered in the same manner, that the heave-offering of the threshing-floor was appointed to be made, *Numb. 15. 20, 21. verses.* This last, as well as the other two immediately going before, was holy to the Lord. And concerning this last also it may not be improper to observe, that tho<sup>o</sup> it was to be made use of only in the land of *Israel*,

*Israel*, according to the primary end and design of it: yet we do at this day consecrate some small portion of our *dough*, to keep up the remembrance of it. Fourth, The first of the fleece of the flock; which was allowed by virtue of that commandment, *Deut.* 18. 4. *ver.* which obliged the Levites as well as the body of the Lay-people. Fifth, The consecrated field of possession, which was to be estimated according to the seed thereof, and if sanctified from the year of Jubilee, was to stand according to that estimation, *Levit.* 27. 21. *ver.* These two last gifts were not holy, and therefore were capable of being converted to any common and promiscuous use.

§ 18. The next five gifts or allowances made to the Priests, were such as took place all over the land of *Israel*, but were not confined to the said land, being due to the Priest wheresoever he inhabits; and were these that follow: First, The shoulder and the two cheeks, and the maw of every beast that was killed for common use, and spending in a family: and this by virtue of that Law, *Deut.* 18. 3. *ver.* *And this shall be the Priests due from the people, from them that kill any beast, whether it be ox, or sheep: and they shall give unto the Priest the shoulder, and the two cheeks, and the maw.* I say they

they *that kill any beast*, (tho' I know 'tis capable of being rendred that *shall offer a sacrifice*) both because the word *Tzabach*, in its primary signification, doth import *slaying or killing*, as *Gen. 31. 54. 1 Sam. 28. 24. 1 Kings 19. 21.* and also because there was a different portion from what is here mentioned, assign'd for the Priest, out of those beasts that were offered in sacrifice; accordingly as hath been observed before. And these were peculiarly styled the *gifts due to the Priest*. Second, The price of redemption of the first-born of man; pursuant to that Law, *Exod. 13. 13.* which, according to the settled estimation, was to be five shekels of the Sanctuary, *Numb. 18. 16. ver.* And this redemption respected only the first-born of the mother, not of the father, whose first-born was not holy to the Lord; but only so denominated on account of his right of inheritance. The five shekels thus due, the Priest was bound to claim when the Child was a month old, and might take them either in specie, or in goods answering their value; but after the receipt of them, might restore them again, if he pleased, because they were his own. Third, the price of redemption of the firstling of an ass, which was to be redeemed with a lamb or kid; otherwise his neck was to be broken, *Exod. 13. 13. ver.* Now the  
firstling



firstling of an ass was the only unclean  
 beast that was to be thus redeemed. For  
 tho' the Law does enjoin the redemption  
 of unclean beasts, *Levit. 18. 15. ver.* yet  
 this (as all our Doctors agree) is not to be  
 understood of beasts that are unclean, with  
 reference to common use; but only of such  
 as were unclean, with reference to the al-  
 tar, that is, such as were lame, or blind, or  
 had any notable blemish in them: the sa-  
 crificing such being expressly prohibited,  
*Deuteron. 15. 21. v.* Fourth, Those goods  
 that were stolen from him, who had no  
 kinsman or heir to whom restitution or  
 recompence might be made; for in that  
 case such goods became the *Lord's*, and were  
 due to the Priests: and this in conformity  
 to the Law, *Numbers 5. 8. ver.* *But if the*  
*man have no kinsman to recompense the tres-*  
*pass unto, let the trespass be recompensed unto*  
*the Lord, even to the Priest.* Which Law  
 our ancient Writers expound of the kins-  
 man or heir of a proselyte; because it  
 could never be imagined that any of the  
 seed of *Israel*, could be without an heir.  
 Fifth, Every thing that was devoted in *Is-*  
*rael*, not for the temple, or to any other  
 sacred use, but only for the benefit of the  
 Priest; and this was upon no terms to be  
 redeemed, *Numb. 18. 14. Levit. 27. 28.*

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§. 19. There is yet one other allowance to be accounted for, *viz.* the skins of the beasts that were offered in sacrifice, which therefore only took place while the temple stood; but was not to be reckon'd along with the sacrifices themselves, because these were holy, and were therefore to be eaten in the holy place before the Lord, whereas the skins of the sacrificed beasts were not holy, and might be made use of to common purposes. This portion the Law assigned for the Priests, as appears from *Num. 7. 8. v. And the Priest that offereth any man's burnt-offering, even the Priest shall have to himself the skin of the burnt-offering, which he hath offered.* Which yet is not so to be understood, as if only the priest that offered the sacrifice had a right to the said portion; (since as our Doctors do agree) his brethren of the same ward were to have an equal share. And to this purpose is interpreted what is said concerning the meat-offering at *ver. 10. of the chap. last cited, viz. all the sons of Aaron, shall have, one as much as another.*

§. 20. Thus having finished the main of our design, what we shall further add, will be took up in a few short remarks, pertinent to the matter in hand. Forasmuch then as God Almighty made such ample provision, as by what we have hitherto advanced

vanced does fully appear, for the support and maintenance of the Ministers employ'd in his service: their duty was to have always a grateful sense of his bounty and goodness towards them; to praise and adore his holy name for his great and extraordinary favours; to return thanks, at the participation of those gifts which he had appointed them to receive, in the following form of words, viz. *Blessed be the Lord who hath sanctified us with the sanctity of Aaron, and commanded us to receive such or such gifts,* (which are then to be specified as *the first-fruits, the Tithes, the Sacrifices, &c.*) and lastly, to use them with sobriety, and temperance. And because the Law was the rule of duty to them, whatsoever priest did not live conformably to it, was not to partake of any portion or allowance established by it. Other offices the Priests were also obliged to by virtue of their high character: they were to bless the people in the name of the Lord; which blessing was performed with great solemnity, and particularly with the ceremony of lifting up the hand, according to what is said, *Levit. 9. 22. ver. And Aaron lift up his hands towards the people, and blessed them;* and was pronounced at the end of the daily sacrifice. This *blessing* was commanded by God, in these words: *Speak unto Aaron and his sons,*  
*saying,*

saying, on this wise ye shall bless the children of Israel, saying unto them, Numb. 6. 23. ver. Then follows the form of benediction: *The Lord bless thee, and keep thee, &c.* Further, they were to instruct the people in their duty, in the knowledge, and in the fear of God; *The Priest's lips should keep knowledge, and the people should seek the law at his mouth: for he is the messenger of the Lord of hosts, Mal. 2. 7. ver.* Nor are they only obliged to teach, but also to be of a good and exemplary conversation, always remembering the dignity of their profession, and the relation they bear to God, and reflecting on this great truth, that their not comporting with their sacred obligations, and much more their scandalous disobedience to the divine precepts, would render them cheap and despicable, *Mal. 2. 8, 9. verses.* As on the other hand, their good demeanour would give them just pretensions to the esteem and love of the people, who were obliged to honour their character, to reverence their authority, to allow them the most honourable seats, and the precedence in all places, and by no means to defraud them of what God had made their due: In a word, to support their dignity, and to love their persons.

*His*

A List of the Colleges and Halls in the  
Univerlity of *Oxford*, with the names  
of their Founders, and Governours.

*His Grace, James Duke of Ormond,*  
*Chancellor.*

I. **U**niversity College, Founded by  
*Alfred King of the West-Saxons,*  
in the year 872. It hath 12 Fel-  
lows, and 17 Scholars, &c. Dr. Charlett  
Master.

2. *Baliol* College, Founded by *John Baliol*  
and *Devorgilla* his Wife, Parents of *John*  
*Baliol* King of Scots 1262. It hath 12 Fel-  
lows, &c. Dr. *Maunder* Master.

3 *Merton* Coll. Founded by *Walter de*  
*Merton* Lord High Chancellor of *Engl.* and  
Bish. of *Rocheſter*, 1274. hath 19 Fellows,  
14 Schol. &c. Dr. *John Lydel* Warden.

4 *Exeter* Coll. Founded by *Walt. Staple-*  
*ton* Bishop of *Exeter*, 1316. It hath 23  
Fellows, &c. Dr. *Painter* Rector.

5 *Oriel* Coll. Founded by King *Edw. 2d.*  
1337. It hath 18 Fellows, 12 Scholars, &c.  
Dr. *Royſe* Provost.

6 *Queens* Coll. Founded by *Rob. Egles-*  
*field* B. D. 1340. It hath 15 Fellows, beſides  
G other

other Students of the Foundation, Dr. Halton Provost.

7 *New Coll.* Founded by *William of Wickham* Bishop of *Winchester* and Lord High-Chancellor of *Engl.* 1375. hath 70 Fellows, 10 Chaplains, 3 Clerks, 16 Choristers, &c. Dr. *Beefton*, Warden.

8 *Lincoln College*, Founded by *Rickard Flemming* Bishop of *Lincoln*, 1420. It hath 15 Fellows, &c. Dr. *Adams* Rector, and Vice-Chancellor.

9 *All-Souls College*, Founded by *Henry Chicheley* Archbishop of *Canterbury*, 1437. It hath 40 Fellows, besides Chaplains, Clerks, and other Servants of the foundation, the Honourable Dr. *Finch* Warden.

10 *Magdalen Coll.* founded by *William Wainfleet* Bishop of *Winchester*, and Lord High Chancellor of *England*, 1459. It hath 40 fellows, 30 Scholars, besides Chaplains, Clerks, Choristers, and Servants, Dr. *Hough* Lord Bishop of *Oxford* President.

11 *Brasen-Nose Colledge*, founded by *William Smith* Bishop of *Lincoln*, and *Rich: Sutton* Esq; 1515. It hath 20 fellows, besides Scholars and Students of the foundation, Dr. *Mear* Principal.

12 *Corpus Christi Coll.* founded by *Rich: Fox* Bishop of *Winchester*, and Lord Privy Seal, 1516. It hath 20 fellows, 20 Scholars, with Chaplains, Clerks, &c. Dr. *Turner* President.

13 *Christ-*

13 *Christ-Church* Coll. founded by King Henry the eighth, 1546. It hath 8 Canons, 100 Students, besides Chaplains, Choristers, &c. Dr. *Aldrich* Dean.

14 *Trinity* Coll. founded by Sir *Tho. Pope*, 1555. It hath 12 fellows, 12 Scholars, and other Students, Dr. *Bathurst*, President,

15 *St. John's* Coll. founded by Sir *Thomas Woite* Merchant-Taylour of *London*, 1557. It hath 50 fellows, &c. Dr. *Levins* Presid.

16 *Jesus* Coll. founded by Queen *Elizabeth*, 1572. It hath 16 fellows, 16 Scholars, and other Students, Dr. *Edwards* Principal.

17 *Wadham* Coll. founded by *Nicholas Wadham* and *Dorothy* his wife, 1613. It hath 15 fellows, 15 Schollars, &c. Dr. *Dunster* Warden.

18 *Pembroke* Coll. founded by *Thomas Teisdale* Esq; and *Rich. Waightwick* B. D. 1620. It hath 15 fellows, 11 Scholars, &c. Dr. *Hall* Lord Bishop of *Bristol*, Master.

## H A L L S.

1 *Gloucester-Hall*, was founded by the founder of *St. John's* College, Dr. *Woodroff*, Principal.

2 *Edmund Hall*, founded by St. *Edmund* Archbish. of *Canterb.* Dr. *Mill* Principal.

3 *St. Alban-Hall*, founded by the Abbot of *St. Albans*, Dr. *Bourchier* Principal.

4 *Hart hall*, founded by the founder of *Exeter College*, *Mr. Thornton* Principal.

5 *New-Inn Hall*, founded by the founder of *New Colledge*, *Dr. Baily* Principal.

6 *St. Mary Hall*, founded by the founder of *Oriel College*, *Mr. Wyat* Principal.

7 *Magdalen Hall*, founded by the founder of *Magdalen Coll.* *Dr. Adams* Principal.

## Magistrates in the University of O X F O R D.

Chancellor, *James Duke of Ormund.*

Vice-Chancellor, *Dr. Fitz-Herbert Adams.*

Pro Vice- Chancellors.	{	<i>Dr. Timothy Halton</i>
		<i>Dr. John Mear</i>
		<i>Dr. Roger Maunder</i>
		<i>Dr. Arthur Charlet</i>

Proctors

*Mr. John Beggwell* of *Exeter College*

*Mr. John Waugh* of *Queens College*

Professors



# Professors in the University of O X F O R D.

King's Professor of Divinity, Dr. *William Jane*

Margaret-professor of Divinity, Dr. *Thomas Sykes*.

King's Professor of Hebrew, Dr. *Roger Altham*

King's Professor of Greek, Dr. *William Levins*

King's Professor of Law, Dr. *Thomas Bourchier*

King's Professor of Physick, Dr. *John Luffe*

Arabick Professor, Dr. *Tho. Hyde*

Savilian { In Geometry Dr. *John Wallis*  
Professors, { In Astronomy Dr. *Dav. Gregory*

Camden-professor of History, Dr. *John Aldworth*

Professor of Chymistry, Dr. *Edw. Hannes*  
Musick-professor, Mr. *Richard Goodson*.

A list of the Colleges and Halls in the University of *Cambridge*, with the Names of their Founders and Governours.

His Grace, *Charles Duke of Somerset*,  
Chancellor.

**S**T. *Peters Coll.* was founded by *Hugo de Balsbam* Prior of *Ely*, in the year 1256 There are in it 22 fellows, besides Scholars, &c. Dr. *Beaumont* Master.

2 *Clare Hall*, was founded by *Richard Badow* 1325. and afterwards Rebuilt by *Elizabeth*, grand-child to *Edward the First*, second daughter and co-heir of *Gilbert Earl of Clare*; there are in it 18 fellows, &c. Dr. *Blyth* Master.

3 *Pembroke Hall*, was founded in the year 1343. by *Mary de St. Paul* Countess of *Pembroke*, the number of fellows in it is uncertain, Dr. *Brown* Master.

4 *Corpus christi* or *Bennet College*, was founded by *Henry of Monmouth*, fir. named *Torto Collo*, 1351. there are in it 12 fellows, &c. Dr. *Stanley* Master.

5 *Trinity Hall*, founded by *William Bateman* Bishop of *Norwich* 1350. It hath 12 Fellows, 14 Schollars, &c. Dr. *Oxenden* Master.

6 Gon-

6 *Gonvill and Caius Coll.* was founded in the year 1348. by *Edmund de Gonvill*, and afterwards in 1557 *John Caius* was made a Co-founder, it hath 26 Fellows, besides Schollars, &c. Dr. *Brady* Master.

7 *Kings College* was Founded 1441. by *Henry the Sixth*. It hath 70 Fellows and Scholars, Dr. *Roderick* Provost.

8 *Queens Coll.* was Founded in the year 1448 by *Margaret Andegavensis* daughter of *Reiner Duke of Anjou*, there are 19 fellows, 17 Schollars, &c. Dr. *James* Master.

9 *Katharine Hall*, was Founded 1475. It hath 6 Fellows, &c. Dr. *Eckard* Master and Vice-chancellor.

10 *Jesus Coll.* was founded in the year 1426. by *John Alcock* L. L. D. Bish. of *Ely*, there are in it 16 Fellows, besides Scholars, &c. Dr. *Saywell* Master.

11 *Christ Coll.* Founded by *Margaret Countess of Richmond and Derby*, 1505. there are in it 13 fellows, &c. Dr. *Covel* Master.

12 *St. Johns Colledge* was founded by *Margaret Countess of Richmond and Derby*, Mother of King *Henry the 7th*. It hath 52 fellows, 92 scholars, &c. Dr. *Gower* Master.

13 *Magda'en Coll.* was founded in 1519. by *Edward Stafford*, the last Duke of *Buckingham* of that name; there are in it 15 fellows, &c. Dr. *Quadring* Master.

14 *Trinity Coll.* was founded in the year 1546.

1546. by King *Henry* the 8<sup>th</sup>. there are in it 60 fellows, 4 Conducts, besides Scholars, &c. The Honourable Dr. *Montague* Master.

15 *Emanuel* Coll. was founded 1584. by *Sir Walter Mildmay* Chancellor of the Exchequer, and encreased by Queen *Elizabeth* and other Benefactors: there are 14 fellows, &c. Dr. *Balderston* Master.

16 *Sidney Sussex* Coll. was founded in the year 1598. by *Francis Sidney* Countess of *Sussex*. It hath 13 fellows, &c. Dr. *Johnson* Master.

## Professors in the University of *CAMBRIDGE.*

Dr. *Beaumont* Regius Professor.

Dr. *Gower* Margaret Professor.

Dr. *Smolt* Casuistical Professor.

Dr. *Oxenden* Professor of Law.

Dr. *Brady* Professor of Physick.

Dr. *Newton* Mathematical Professor.

Dr. *Stubbs* Hebrew Professor.

Dr. *Luke* Arabick Professor.

4  
The Scarlet Gown days in the University of *Oxford* are as followeth.

Circumcision or New-years day. Epiphany or Twelfth-day. Purification or Candlemas-day. Annunciation or Lady-day, Sermon at New College. Easter-day. Ascension or Holy Thursday. Restauration of King *Charles II.* or the 29<sup>th</sup>. of May. Whit-Sunday. Trinity-Sunday, Sermon at New College. Fryday, Saturday, Sunday, in A&t time. Tuesday morning in the A&t time at Sermon and Congregation. All Saints day. The Fifth of November or Gun-Powder Treason. All publick Thanksgiving days. Christmase day.

The Habit Days in the University of *Oxford*.

The day the Judges come to Town, Mr. Vice-Chancellor and Doctors meet at *St. Maries*, and then go to wait on the Judges in their Formalities.

ties. All Latin Sermons. Morning Sermons in Term time. All Sermons at St. Peters in the Lent. Congregation days. Scholastica, being the tenth of February. The day after Michaelmas when the Mayor is sworn at St. Maries in the morning by the Senior Proctor.

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The Scarlet days in the University of Cambridge are as followeth.

All Saints. Christmas-day. Easter-day. Ascension-day. Whitsunday. Trinity-Sunday. Commencement, and the 29th. of May. At the two Fairs proclaiming in June and September. The Feast of St. Michael, and the fifth of November.

To Funerals, Clerum's and Supplications,  
All Doctors go as to Congregations;  
That is in their Robes.

*A Chrono-*

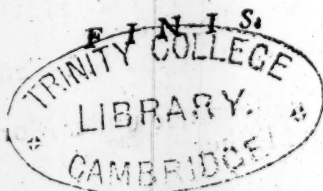
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*A Chronological Summary of several remarkable Passages relating to the Nation of the Jews, since the Creation.*

<b>T</b> HE Creation of the World	5456
Noah's Flood	3800
The Confusion of Languages	3460
The Birth of Abraham	3508
The Birth of Isaac	3408
The Birth of Jacob	3348
Israel went down into Egypt	3218
The Birth of Moses	3088
Israel's coming out of Egypt, and promulgation of the Law by Moses	3008
Israel entred into the Land of Promise	2968
David began his Reign	2570
The building of the first Temple	2528
The Revolt of the Ten Tribes under Jeroboam	2500
The Ten Tribes were carried away Captive by Salmaneser	2252
The Destruction of the first Temple.	2118
The great deliverance under Mordechai and Esther	2050
	The

The building of the second Temple	2048
The New Æra from Alexander the Great	2008
The Reign of the Maccabees	1835
Herod began to Reign	1731
The Christian Æra began	1695
The Destruction of the second Temple	1628
The Mishna was Composed	1545
The supputation of the Kalendar settled by Hillel Hannafy	1357
The Jerusalem Talmud was composed	1208
The Babylonish Talmud was composed	1188
Maymonides composed his great Work	521
Our Banishment out of	France 300
	Spain 204
	Portugal 196





ALBUQUERQUE

YESTERDAY

1907

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